

# Magisterium

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I'll just apologise for not having in your hand copies of this. I've just finished typing it and made three or more efforts to get it clear in my mind. So what we'll do is, we'll have a sheet there and if you want a copy of this, then you can write down your name and then we'll photocopy these, ... , and I'll send you a copy, if you want. Now let's see, we've got a lot of material here, and we're going to deal with the magisterium of the church. Is that the magisterium of the church? that's Holy Scripture. Is that the magisterium of the church? that's the divine office with all Catholics all around the world are supposed to praise God day and night, morning and evening. That's the Vatican document, Vatican 2 document. Is that the magisterium? There are the documents of all the previous councils of the church. Here are particular declarations from the congregations of the Holy See. Sacred congregations have often had faith would that say be the magisterium? [1.03] Here is a book of essays on the Magisterium, there's another with explanations of the magisterium from a history of ... and here is a ... [1.18] Here is what I was talking about. I've headed it, **The Patriarchal Magisterium Explained and Clarified**. Sounds important doesn't it. My title might be misleading even incorrect so don't be scandalised. I've composed it mainly to draw attention to the danger arising from Marxist minded feminists in their world assault against the Holy See. And to focus our gaze of faith on the father.

*{Patriarchs}*

The Latin word for father is Pastor. Patriarchs. [2.00] A father is to rule or to be at the head of. Father so father's at the head of something. If they're at the head of something very important they're called Patriarchs. In Holy Scripture, Patriarchs are those fathers at the head of the families issuing through long ages about which we know virtually nothing from Adam. Say goodbye to give you a rundown on some of them but not all of them. Then Abraham that's only recently about 2000BC. Abraham and his sons are called Patriarchs. Finally the twelve heads of the tribes making up Israel of old, they're called the Patriarchs. And reappearing clearly enough in reconstituted Israel as the twelve apostles. In our litanies and hymns Patriarchs, Prophets and Apostles are closely linked. In the story of the church in Pentecost there was a grading among the bishops, successors of the apostles. A grading sometimes associated with the setup of the Roman Empire. [3.00] It was divided into four great sections; Italy, Gaul and Irigulmen ... and then the East. And then the East is made up of four diocese. Well the church ... So the patriarchate of the west included; Italy, Gaul and Irigulmen. The Patriarchate in the East included the East; Antioch included the East and Alexandria ... The very word diocese is the Roman Empire. So in the story of the church just to give you a little quick history without going into detail, you have this grading of bishops, they weren't all of equal importance although one was a successor of the apostles. A grading sometimes associated with the setup of Roman Empire but above all with the Peter himself. So Peter in his successor in Rome [4.02] followed by the bishop of Alexandria linked with St Peter through St Mark, the story of Mark is there, and with Antioch because Peter was there for a while. Those three are the chief bishops. Peter in Rome, known as the pope, has always been the visible head of the entire church, but is also known as the Patriarch of the West. He is the Metropolitan of the Roman archdiocese and

the bishop of Rome, while Antioch and Alexandria have bishop patriarchs for those important regions. Later on there were five patriarchs, the two extra being in Jerusalem ... and Constantinople. They swiped the bible and The Holy See wouldn't let them have it. There was a further development that we can read about in the catholic encyclopaedia [5.03] I've got this information from there. Even now the newly liberated Churches in the Ukraine are almost pestering Rome to have their head bishop in there as a patriarch. Now they regard as something that's very important. It's not that important really ...out of touch. Anyway it's just to show you that the word is linked with the major bishops. Following on the supreme manifestation of Christ is himself the renewal and the reconstituted line of tribal heads of Israel, who are the Patriarchs. Now the possible mistake in my title is the limitation of the magisterium to those known as patriarchs, but none of you would make that mistake. You wouldn't give the magisterium over to all the people of Rome and Alexandria and Antioch ... Why did I put it in? The brief history above shows the title as stressing originating importance and authority over Israel; [6.00] Old Israel and New Israel. That is connected with the word father.

*{God is the source of everything}*

The second reason for my using this title is to stress that, mainly that everything derives from him who as father, as God, who is father, is the source of everything in the church and the goal of everything. We are specifically here dealing with the magisterium of the church. We want to see God originating that and God being the goal, of him being the goal of it all. It deals, the magisterium, with the role assigned by Christ to the twelve apostle patriarchs and their authoritative role of service for (salve). If you don't understand, cough. Anyway keep in mind something you might want to ask me ...

. So the word magisterium is linked with the twelve apostles in their authoritative mode of service. Their all serving all of us. [7.00] After you have authority you don't need it. It is linked with their major role. What is the major role of the apostles? To manifest Christ as the high priest and bridegroom of the church for the sanctifying worship of God in the sacred liturgy. Everything we do is centred on that worship of God. As ministerially manifest in the eternal high priest. Because we're called ministerial priests.

### *{Authority}*

They, the apostles must have teaching and ruling authority. Why? To enlighten the minds and direct the wills and energies of the worshippers. That's a new thing that Our Lord brought in. He had his priests, his high priests. He had those high priests living teachers. They never had it before like that. Because if you don't know who you're worshipping, it's all done inside. And if your energies, your great energies of emotion and the direction of your will is misguided [8.00] You won't be worshipping him long or you'll worship him and mess it up. They had a woman dancing around the altar there somewhere in America the other day and said "I'm God." When I was in Rome a couple of women, One a nun another an ordinary woman pranced up to the high altar and pretended to go through the mass. If John Dahl blinked he couldn't've loosed their eyes but [8.26] Grabbed them and put them out. Could've entertained the popes P, but there's Something serious going on. Well then that's what I'm just showing that it no use us priests just being there and pope just being there unless you can teach the people and rule the people. He doesn't necessarily do everything all at the same time. He does a lot of teaching at the homilies at mass, all priests are supposed to do that that's teaching. It's authoritative, you can't get up and preach because it's an act of authority. It is a moral power being exercised

[9.02] Not a ... power. But a great moral power of obligation, so I'll just make a point through baptism and confirmation we are all prepared for a worshipping association with Christ. We all share the dignity and mission of Christ as priest, prophet and king. ... And tell everybody that shows that he now shares Christs Prophetic, Royal and Priestly mission we all have. We're marked and stamped forever with the great sign of belonging to Christ as priest, prophet and king. Confirmation ... [9.40], gifts of the Holy Spirit to carry out the prophetic role. The main role is always ... to worship. So we always have that, but the successors of the Apostles, well we all share the dignity of Christ as priest, prophet and king to take part in the mighty battle and enterprise of bringing everything to Christ [10.00] for the worship of the father.

### *{Triple Mission}*

But the successors of the apostles of Christ have the role of exercising his authority in the carrying out of this triple mission. Now in (pleating) this battle and therefore ... . In pleating this battle to evangelize the whole world is the mark of conspired feminist onslaught against the magisterium, the patriarchal hierarchy "Male Dominated Church". You read about it as being said don't you. Now its purpose is what? Is to enable women to wrest power from the patriarchal hierarchy and to restore it to dominated oppressed women so that they could change the whole nature of the church. Its God will worshipped as mother and woman. Some of them are carrying on now, Father and Mother, aren't they. [11.00] And so they want to say to nature, God will be worshipped as such. This onslaught seems to be terrifying some members of the hierarchy as they give the impression of caving into ludicrous demands to change liturgical and biblical language. And the movement is already resulting in more than ludicrous manifestations of an Earth goddess,

Pantheism. If you can read in an ungodly way says Fr Rittle. but it gives us a chance to see more clearly what the magisterium really is. You always thaw good out of evil. That way it doesn't do you any harm. It's obviously harming a lot of people. Basically the magisterium is Christ himself deployed throughout the church in order to teach and rule us in view of having us worship under his headship. We don't obey men. We don't obey one another. We're under God. That's the whole of the universe. It's an act of obedience to the God of the universe, (not what is how does God) [12.04]

*{Magisterium is Christ}*

So the magisterium is Christ himself deployed throughout the whole church in order to teach in order in view of worship. Now who is Christ? He is the completion and perfection of revelation. Well how is he that? Well who is he? He is the word-son of the father in the godhead. So he is the image of the father equal to him in every respect as is the Holy Spirit proceeding from them both as the one breathing forth of love. By the power of the Holy Spirit the father has the son exhumed and draped, wed to himself, our human nature in a redeeming incarnation.

*{The Song of God}*

Father eternally uttering the word that is his son, even his song. The father doesn't play something he utters the word to give expression to [13.01] everything that he is everything that he knows. And that is the word. But it's comparable in our way of thinking to a song. If you have somebody who's filled with the beauty and delight of something, they're not going to just say that's nice, they're going to sing a beautiful song. So the word of God in the godhead corresponds to that song. God sings that mighty song, and that's who Our Lord really is. The Council says that he brought that song onto

Earth. That the whole universe would join in it. That's what the divine office is. We only said it ... And so he is the son, he is the song, and the father who is now eternally uttering the word, that is his son, and is his song, is now there in the incarnate son, revealing himself through the son in view of assuming us. [14.01] Funny isn't it, today is the solemnity of the assumption of Mary. Embracing us in the finale of the beatific vision and its complementary marvel. We have the son embrace human nature to make it his own personal possession, not so as to add anything extra to the godhead, but so he could embrace the rest of us, isn't that marvellous. The son keeps on saying, so I'm summarizing what's in the apostolic testimony to Our Lord. Especially what's written up by St John. The son keeps saying one thing all the time, what is it? To the apostles that is and to us through them that he is has is from the father. That his doctrine is not his, but the father's. That's the work of teaching the Gospel, is done by the Father in and through him. The father in me does the work. You don't learn those things when ... [15.00] It is the Father who is drawing the apostles and the disciples to him. Nobody comes just of his own nature. Simon son of John is named Rock precisely because the Father has revealed to him the truth about son of man. He precisely as speaking words sung as manifest in the father as in a (tent) ... Our Lord's plan is to be present as Father revealing word sung in the presence of the power of the Holy Spirit. He plans to be present to the human race through all ages by being the unseen head of that race gathered into his church. So we grow up a little bit to think that Our Lord lived a long time ago but that's not how the church thinks. The church says if want to know where Christ is well look at me, I am Christ. I am the body of Christ. Mystical embodiment of him. Who do you think is talking to you? [16.00] Do I ever talk in maybe's and if's and but's? Why? Absolutely miracles. If you look at the historically, the church is poor. So he is there as the unseen head.

### *{Truth, Solidarity, Joy}*

He wants mankind to have what its yearned and what it's made for that is absolute certainty, solidarity and joy. These three ideas are reasonably dealt with by ... Man capable of knowing the truth desires insatiably to know the truth fully and exactly. He doesn't want a general idea, he wants to know exactly what its all about. He craves to be in communion with others in the copossession of truth. Shouts out if he might have the truth. He craves the deep seated joy of knowing he is in possession of the truth. In any common enterprise he wants to be led. So that he can play his role properly in the common effort. So there's the yearning for truth and the yearning for leadership. [17.00] Whether it's a football game among lads, or operation desert storm, without leadership nothing results except individualistic chaos. To avoid religious and moral chaos Christ will head the supreme enterprise, his entering into communion in worship and love. He will head man's learning the truth about this. How do we know that? How do we know about the indwelling of the divine person? Who's teaching us? Christ. Well I thought I learnt it in the catechism. The church uses her voice, but it's really Christ who's doing it. To avoid religious, so we saw that. He will head man's learning the truth about this, he will head man's communion and solidarity resulting from union with and the worship of God. He will impart the good news to give divine joy. So there is the solidarity, joy and the truth. [18.01] The question is how does he do it? The answer is through the college of the apostles, they're all there. They will be the corporate manifestation of Christ. The sacrament of his presence as high priest, prophet, teacher and king. He will give them everything, he has from the father. That's how he often did it. And he always couches it in terms of teaching, lessons. Catechetical. Teaching to be heard, teaching to be remembered. Teaching to be



uttered back, and teaching to be passed on to others. He didn't do anything unusual .. precisely that's the way the whole of Israel worked so I made a few points about it. He then will give them everything he has. That's why he called them friends. They're friends because [19.01] a servant doesn't know everything about him. He said I have told you everything. (He as the father has) As the father has sent him and is manifested in him, so he will send them and be manifested in them, when they keep and rule his church bride. Orienting her charity with proof and directed for worship. It will be he who is teaching and ruling, when they head the sanctifying worship of the father with the teaching and ruling as directed. It will be him embracing the church in the supreme, sacrificial and sole monic praise of the father. He is the song sung in eternity and he who will make it resound on Earth in the ecclesial bridal worship. That's the extraordinary depth of meaning the church sees in her own worship. Ultimately it will be the father who is manifested in the apostolic college. [20.02] Through which Christ is presiding in and over us as teacher. Or as ...says very well he is under us as servant. ... Christ the lord, down here. And above him the apostolic college, deacons and priests. And above them the lay faithful and above them the world. So Christ supports the entire enterprise, he's underneath it. And he serves them. So he serves the apostles by giving them everything. As a man serves and gives wonderful dishes, so he serves and gives them the wonderful dish. So they've got to serve the laity by giving them everything and the laity have to serve the world by giving it to the world. We don't the laity do. See the laity it's all in view of the laity and that's coming on with great emphasis. We have to have a change in empathy sometimes or change in what's called perception. In the old days people might have thought well the priest is the boss, well that doesn't rate at all see. [21.05] It might rate psychologically in people who are priests

and bishops, they think they're the boss. They rule the roost. Its very hard to get rid of, you might say, naturalistic ideas but that's not the idea of God at all. So here we are then. Ultimately it will be the father who have manifested in the apostolic college through which Christ is presiding in and over us as King and under us as servant. Our forefathers in Israel knew that it was our father in heaven that was teaching the whole nation. I've just discovered that recently in studies I was doing in Rome.

*{The Word of God}*

They saw the father in the domestic situation and the rabbi father in the synagogue as agents, if you like, of our father in the heaven. They feasted on every word that came from the mouth of God ... . They saw all the mighty deeds of God, our father in heaven. And the spoken and recorded words of the prophet [22.03] , open to God and forming together ... the word of God. They heard that word as the originating power of the universe. So Genesis if we want to bring it out, in the way that Moses wrote it up you see for us, would be something like this. "In the beginning God created heaven and earth. Now the earth was a formless void, there was darkness over the deep with a divine wind sweeping over the waters" and then it says, "God said let there be light," that's how often we read it. But it isn't really that, it means, "and then from the supreme headquarters came the word, let light be. And it was. There were ten words and a command there, comparable say to to General Macarthur giving his word of command let the battle start, see. Then a million fellows push buttons and pull things. [23.00] because he said let it start. Well if he just said, and Macarthur said that it starts, you're missing the drama of it. Even our words are powerful enough. But you see the word of God spoke to nothing waiting in the wings. And God said see and what was there was nothing leapt into existence it happens all

the ... . Now that word, you see how powerful it is, it made something exist which wasn't there at all. Then the next thing that came into existence that wasn't there at all was Israel. So this word loomed very large in people's consciousness. They heard that word as the originating power of the universe. God spoke and it was. That same word had created Israel. Especially in the mighty deeds of the exodus, and the return from exile. Creation, Exodus and Exile [24.02] were all then illuminated by the superb utterances of Moses and by the major and the minor prophets, not by little editorials in the notes and things. No by utterances that have never been forgotten. They were written down, now they're discovering how they were uttered. They are brilliant balanced utterances. Very rhythmic, full of melodic tones, and memorable because of the way they constructed them. Most, most civilizations that are based on oral transmission, they're good at it too. That all the other oral transmissions in the world have either disappeared completely or have never been written down. If they weren't written down, they're completely gone. The aboriginals have a culture that's not written down. But ours was oral and written down, by the divine command to write it down what you said [25.03] .. up to there, but they must always be translated back into being heard.

### *{Reading Scriptures Aloud}*

If you read it, in a way, the church wants scripture always to be read out aloud by the most perfect readers she can find. That's why she (seems to choose) the ministry of reader. Theoretically she won't give to anybody at all. You've got to prove that you know how to read. I mean if you read out aloud. So that's the importance given to the utterances that deal with the seed. Of the whole thing the complex is the word of God. So the word of God was, so to speak, embodied in creation and in the human word of inspired spokenness.

How often if you go to daily mass do you hear a reading from the book of Jeremiah the prophet? [26.01] And the Lord said to me this that and the other and it is the Lord who is speaking and so you are to do this that and the other and don't forget that it is the Lord who is speaking. Did you ever notice that. Very frequently he interrupts himself because they're looking at him with a big long face. I wouldn't do that if I were you, it is the Lord himself who is speaking to me. So there was the word finding utterance in human flesh. And then what happened? Then the word, rather, the word, the word sung person himself was embodied not in an event, not in a human spokesperson, but in a human nature personally belonging to the eternal person of the father revealing son. How easy then it would be if this man the word made flesh, must be manifested precisely as the revealer of the father in men. [27.01] It would have to be Patriarchal. It must have Father, Vater. Father, Vater always originates. What about womanhood? And the marvellous ... In the primordial covenant of love, that marriage is, pointing as it does, two things, to the infinite marvel of that wedding of human nature to the divine person of the son of God, and so to what flows from that, namely the mystery of Christ as bridegroom and the church as bride. In that primordial covenant, Adam reveals to Eve or man to woman, Man reveals to Woman, reveals love to woman. Woman responds by definition, woman responds, she receives from him in marriage the seed of life, she conceives, she bears and is intimately involved in complimenting [28.00] the father's role in the education of a new human being. I think, I'm not absolutely certain, that her role was a Paraclete role. In the home of Israel, the father would teach his boy, you see they'd use the scriptures. Every boy, in Israel, had to write out the whole book, had to have his own copy of it. Using the most beautiful colours, the most beautiful ink. If he couldn't write, he'd have to pay somebody else to write it. Then he'd scrutinize the

people who haven't done it properly, but they'd have to pay it. They'd all have their copies, and then every day for twenty years they would learn off a portion of it, so after they were twenty, they knew it off. That's why you couldn't go into the public order and start teaching til you were about thirty. You didn't know enough. You learnt off what God said. Find out what God has done, and you learnt the phrasing.

*{Paraclete}*

You learnt a phrase, you learnt it in Hebrew, you learnt it in Aramaic. But how did you understand it? [29.00] Because you had a para, and I think when I go back to Rome I'll check that, but I think that it's what the mother to a large extent. She would sit by the lad and say you heard what daddy said. And do you know what it means, what God means? Don't know what? And she felt this is what it means. She's a Paraclete. That is one who sits beside you and argues the case for the one who's teaching it. You can learn off things and not know what they are. Now Our Lord acted as Paraclete to the apostles. He took all the scriptures, and explained it to them, very carefully what they meant. Then he said now I will send you another paraclete. This time he will be in you, not outside, he'll be inside you. And he will teach you everything. He will lead you into all truth. He had it all linked up together [30.00] Now, that's why there's a strong connection between woman and the Holy Spirit. ... . So anyway in the divine (centre) of things, man reveals and woman hears and responds. We say ... well why did God do it that way? There's no mother in the Godhead. Isn't it funny, Our Lord's only got a father, I mean as the eternal word, he hasn't got a mother. And in heaven they think, "aren't they funny down there! They think that the way they live and experience, that's the norm for everything else." They say, "well you've got to learn it the other way. I'm the norm of

everything.” Then you can ask, “What was my plan in doing it this way?” And he says this. Woman shows forth in her feminine person what the human race is. [31.00] What man is. What mankind is in relation to the revelation of love by the father in and through his word-son incarnate. God is there, and he’s virtually saying to the whole people, “I’m the one who love you.” And the human race has got to say, “Well isn’t that marvellous. [31.20] So instead of saying ... , you say amen. That’s the act of faith. Just as the prince or friend says I love you. It just shows you we all know in our minds what the ideal is, and we’re all miserable when it doesn’t work out. ... But we all know and isn’t it sad when it doesn’t work out properly. But she didn’t run down and propose to him, he proposed to her. So God proposes to the human race and the human race responds. And the embodiment under our eyes as to how that can be done is woman [32.00] It isn’t that everybody has to imitate my ... Jesus, yes that’s true. But Jesus is the God coming to us. We have to imitate him in the sense that we have to hold in our minds exactly what he holds in his mind. We have to worship as he does and we have to live as he does. But who receives all that? Perfect as Mary. So Mary is the model and type. We heard it in the mass today. She is the beginning and the pattern of the church. And there is woman brought to her high point in Mary, but every woman has that to some extent and the church calls the woman, the great woman virginal bride of Christ. These things aren’t just nice messages, they are dealing with the found reality of human nature. And the pope makes this point, I’ll put in here, that while woman shows forth in her feminine person what the human race is meant to do in relation to the love revealed by the father [33.07] He is the pope, these earlier preparations for the final covenant of love were made with Adam, Noah, Abraham, Moses. But the ultimate revelation was made to Mary. The angel of the Lord who appeared to Abraham, and appeared to Moses. The

Angel of the Lord finally appeared to Mary. And he didn't even address her as Mary. He addressed her as the 'Full of Grace.' And told her the whole plan. And she gave a mighty Amen. Fiat let it be done and that's the primordial act of faith that everybody on Earth has ... her. So it was made to Mary as the woman standing for the church. Woman in the church is to show forth the very nature of the church as responsive to Priest, Teacher and King. [34.00] Marxist maddened women, and their male instigators who have lost their characteristic masculinity, see the college of bishops headed by the pope together with the assisting presbyterites and the associated theathonites as a great male dominating class. It's still Marxist. They use words in a derogatory and demeaning fashion about their holders of the magisterium. They demand the right to order nation to the priesthood as a step toward episcopal power control. ... Male dominated, Tyranny, Grab it, Power to the proletariat. It's almost like ancient history now. Don't worry the ideas and the attitudes of mind were gone for a long, long time because they poisoned many, many minds and now that the royalties are up, the nuns. That book Ungodly rage has looked at almost over facetious and the world gives us nonsense ... . It's always left [35.01] That book 'Ungodly Rage' has looked at almost oversee shos and the world gives up nonsense after a while you read it ... . It's always left to misguided and unbalanced Catholics and consecrated ones to take it up against. What are you taking up they've given it up out there. Oh no, this is its real meaning. So off they go and they've got all sorts of ads I've seen them on television. So they demand this right to ordination. What for, to worship. Oh it's got nothing to do with that. It's to get into the positions of power, they've concocted a ... power control. But the church doesn't run like that. The church is exercising authority. And they have fallen for the Marxist path warfare approach to life. While we might pity them [36.00] they tend to be ruthless so we mustn't

let them get away with it. The basic reaction to this onslaught is that those whose manhood has been consecrated in the sacrament of holy orders to exercise their role with all the specific characteristics of masculine man. Christ, God made man, is being a divine person possessing human nature as his very own by imparting to it the grace of hypostatic union. An incredible participation in the divine act of ... . He is the great servant. Anyone who wishes to be great but be last of all. The son of man came first by giving his life for the redemption of the many. Priest authority of course, can do all these things, and to require a lot. A very good point ... . Christ is the great servant, he serves by saving [37.00] He saves by the teaching, ruling and worshipping that goes with his ... . He does this in and through man like himself. Never heard of him manifesting himself in woman! That is precisely as having a few masculine (powers) and being the bridegroom high priest of the church, the church is the bride. That doesn't mean that the men entrusted with the corporate manifestation as high priest, king and ruler must in any way regard their position as anything but a special mode of service to the vast army and array of Christ's lay faithful. But they must show (regardless), that it is their duty they must teach, they must rule and they must lead the (disciples). And it has however a corresponding right. Pope's have a right to cooperation from those benefiting from their authority, teaching, and ruling and real worship [38.00] and obedience in view of that actual, full and conscious participation in worship that define what the church is. If this is lacking, they have the right to impose sanctions, even up to excommunication. Well the pope has a right that we accept what he says. Well you might say, "well I ...", no you've got an obligation to accept, he's got an obligation to teach, direct and rule. Our friend is very good at that. If people who are fervent and are fervent in order to lead an enterprise and don't lead it, how angry people get. You imagine the guy who



knows every step of the way across the alps, and he's with a group of pilgrims, and they paid him an enormous sum to be their servant to lead them. They demand to be lead. He says " I don't like leading, it's very authoritarian, [39.00] and I don't think I have the right to be telling you what to do. You can see what is happening. Forgetfulness of the church as generally described as the social embodiment of Christ as mystically the body of Christ, as the bride of Christ, means failure or refusal to recognise in the teaching and ruling magisterium of the college of bishops and all of the Roman bishops as Christ himself as authoritative teacher and ruler complimenting being above all as our high priest. I hope what I said will help you to appreciate the coming exercise of the papal magisterium, the encyclical vendor veritatis on the basis of morality to say nothing of the catechism of the catholic church, but be prepared for thorns. Yep that's it [40.00] [end of side 1]

[Side 2, Questions and Answers]

I don't know. That's an easy answer isn't it. I've never even thought of it. The extraordinary magisterium of the pope is generally limited to his dogmatic definitions of the faith. It possibly is an extraordinary one because it's infallible. So on the grounds of its being an infallible declaration I'd say it's an extraordinary one.

*{Next Question}* Well you'd say magisterium if you [1.00] it simply means that the magisterium of Christ the gist simply means one who knows more than anybody else. Mia means greater and the gista and the master simply means somebody who knows more than somebody who is teaching. So Christ is the master/teacher of the human race and his mission to teach the human race comes from God is lodged in one group of men; the apostolic college. The twelve Apostles from before, and they continue on in the body of successors

who then share the magisterium with priests. We don't have it as such, but because we are associated in the priesthood with the successor to the apostles we do have the magisterium at low level. But the definitive magisterium that is the ability to define solemnly what the revelation is with regard to what we are to believe [2.01] and how we are to react to it in our actions. That is confined to the college of bishops as such and to the head of the college of bishops as such. Not to the individual members. That's about it I think. Now they can't determine, but they speak with authority when they speak on faith and morals in the Catholic Church. But the supposition of course is that they speak in complete and utter harmony with the college of bishops and specifically with the head of the college. If a particular bishop said something at variance with what the pope said or would say what the council of bishops said at the Vatican council, then it worth is null and void, they have no significance. ... He is yes ... [3.00]

*{Next Question}* Now he's got to be at one with them and he's violating the protocol. That's what's happened today, there's a wrong idea of the church and of the magisterium creeping in. The Devil always preys upon the incredible fallibility of the human intelligence. The Holy See just issued a document to all the bishops on the nature of the communion of the Catholic Church. And because of a lack of understanding you get things like this happening. The Catholic Church exists in the body of churches. There are three thousand churches in the Catholic Church. The Catholic Church exists in Sydney, it exists in Adelaide, there are about three thousand of them. But the Catholic Church is not a federation of those churches. They are independent, but they do link up for purposes of common activity. Now if you get that error, then they'll all go their own way. [4.00] No the universal Catholic Church exists within the first local

manifestation of itself in Jerusalem. Then Jerusalem became the mother of the daughter churches elsewhere. Now the mother church is now in Rome. So the universal Catholic Church appears in every localised manifestation of itself. Which means as a conclusion I've never seen anything more ... . It means that the college of bishops, specifically the Roman bishops is part and parcel of each church. Whereas the tendency is, and I've seen it written down in letters by bishops to people who complain, "We mustn't accept everything from Rome as though it is this, that or the other." And the answer is that it's not coming from Rome as though it's a place out there, it's coming from Rome as the heart of where you are. Rome is right there in each particular church. Because the pope see has immediate jurisdiction over each single catholic church. He doesn't have to ring up the bishop and say "do you mind if I have a word [5.02] with ... ." In other words the pope guards the faith and morals of every person in the Catholic Church and he's assisted by his other bishops. Bishops can't do that anywhere else, but every bishop is also ordained to the episcopate for the universal church which exists where he is. So he must see that the light of the universal church runs in his church and that the way they do things there is of benefit to the rest of the church. But he must never think that the universal church is something just made up from the, well you might say well there are a number of books and if you putting them all together you get a table full of books ... get the idea? So it's obviously written for bishops because they know some bishops are misunderstanding of even the very nature of who they are and of what the church is. And its obvious when they do things like that. [6.01] ... because the Holy See regulates, especially what happens to the liturgical rite, and they say if you have groups like the ISL that is the international committee for the Liturgy, you've got to set that up under episcopal control. They can do all the hard work. When they've finished, they can

present that to the episcopal conferences, or eleven of them I think. Well, each episcopal conference has to examine the book. They've got it now. A book that's newly translated. Now they've got to go through it, make any changes they like. Then they have to send that to the Holy See. The Holy See won't, won't go over it all again. But they will do whatever they can to confirm or not confirm these proposed changes. When they get the OK, the individual bishops can go ahead. This bishop [7.00] has gone ahead violating every one of those protocols. Invalid. Priest certainly wouldn't have to pay ...

*{Next Question}* Well it won't include whatever error is involved in the demand for it ... . You see just to give you an example, sometimes when we're reading out the sacred scriptures it says, "and so brothers, I urge you to be good and all that." We're not supposed to change anything but I always say, "So brethren," See brothers mean brothers, but brethren means everyone.

*{Next Question}* Well not in English, but inclusive language they mean the derogation from the language used of our God. So they dare not say Glory be to God in heaven and to his people. They object to 'his'. [8.00] And the incarnate son and through the power of the Holy Spirit he became incarnate and was made man, and they want to change that, and became fully human. That's Ludicrous! I mean Christ in his manhood has a fully human manhood. But you say, the consecrated mode of talking to you, he was made man. The Holy See ... . Oh I know, you must see what happens. I could stand on my head, but the canon says that no priest should stand on his head. Alright, we'll have a little break for tea and then come back.

*{Next Question}* When I was asked that question about the magisterium there's a strong move today to think about a twofold magisterium; the academic magisterium of theologians [9.00] and

you might say the conservative polling magisterium. Now the church has completely removed that idea of being high horse. The magisterium is a word that can be used by anybody who's in a position of teaching. But it's now reserved for the sacred magisterium, that is the teaching of the teaching of the church, that's given it authority, that is, the authority coming from Christ, assisted by the Holy Spirit, who assists the recipients who respond to it by ascent, obedience and participation. (and worship). And thus we must centre the teaching and obey the directive. Now theologians are there to plumb the depths of this mystery of the church. And they are the ones who should be the most observant [10.03] of anything that's given magisterially because the magisterium guarantees that this is the proper way to think, proper way to act, proper way to worship. Theologians can't do that. Theologians explore to see how they might explain it more fully or bring to light a few aspects that the magisterium might not have yet treated, and that's that. The other thing is that everybody has authority. The Australian has authority, you read an article, if it's a well known chap ... . If it's an article by Bob Santamaria, that will have a lot of influence and authority. So you have authority, everyone has authority. The more competent you are and the more your work appears in the media, the more authority you have. People will say I saw you on television. ... he said this. [11.02] There's no harm in that. You take it for granted ... . If they say anything you'll say why doesn't he get it right. You see you have to know your own position otherwise you'll be misled by the natural influence and authority God has given to everybody, even to you, about what's right and good. So what's distinct about say the authority of theologians? They have immense authority ... . What is then that the magisterium uses theology all the time in explaining the position of Our Lord. It draws on Thomas Aquinas and any theologian, and raises their contribution

and raises their contribution to the level of being magisterial teaching. So magisterial teaching is not only influential [12.01] and authoritative in the ordinary sense of the word; the pope says this and the pope says that. No its, I don't know what the right word would be, it's obligatory in its authority. No other authority is, we don't have to hold (other things) but you do have to hold what the church teaches, what the magisterium teaches. So it's an obliging authority, and it's unique. There's no other authority in the world like it. And all the best theologians know that fact. But the tin potty ones, they try not to forget the magisterium. Cardinal Ratzinger the other day was faced with a document of sixty thousand ... demanding the abolition of celibacy. Make it an optional thing so the priest may do it or may not. ... [13.00] They solemnly lodged it there and everybody every Tom Dick and Harry and every big wig, and all the European countries, they all fight. They can be very influential, they make the mistake, they treat the church's magisterial position as discussable. They set it up for discussion. The ongoing debate about women in the priesthood. They correct it. There is no debate about women in the priesthood. The church's position is as clear as crystal. End of it. You can talk about women in the priesthood now. You can talk about the priesthood. You can talk about the role of women in promoting the priesthood. In fact the pope seems to indicate that the greatest dignity of woman is to capitalise on the fact that their children and their friends, others are marked with Christ's priesthood. [14.00] And tell them about it and activate it, tell them how to use it. How do make your whole life a priestly contribution of worship to God. And tell your children and others, you be as professional and as competent as you possibly can in what you're supposed to be doing. You do it in a state of grace with a contribution to the church and the world, and say you're doing well. They should Promote vocations to the ministerial

priesthood. Pray that they have children who will be invited by the Lord. A fellow gave a talk to us in Rome, over there doing his studies. He had been seventy wanted to be a priest in a parish. He prayed ... glad to be a recipient of a vocation ... . [15.00] So the major thing is, you have to discern because you can look up any catholic magazine that you like today, the catholic weekly, ... appalling. You ring them up and tell them, "What are you printing this for," and they say, " Oh a perfectly viable position." "No its not it's against the teachings of the church." "It was handed in by a very responsible priest." Then you say "Don't you know elementary ... logic. To call them responsible is begging the question. They've just sent in the most irresponsible (article). You're not going to be thanked for calling them responsible. By sending in a petition for women priests, they are showing they are irresponsible. They're not worthy of being priests. ... who hold the priesthood and won't use it properly. Sometimes it gets a bit dicey ... . But at any rate, the point is that everywhere you go you'll see it [16.00], the church is giving another opinion ... I try to remember all the things I tell other people to do. Well all my life I've been taught in the divine law explained by the church I don't have any use for it, well ignore that ... . Well you see the temptation is ... Not allowed to ... [17.00] No that's what he told the Roman Curia, he was the one making the decision, well even if the Roman Curia did, they're of good faith to bring these principles out. Peter is the one whose word is law because Christ in revelation whatever you decide well that's it. The next thing is Peter is not Christ. Our Lord didn't have to ask everybody's advice to know what to say. God doesn't ask advice ... When we complain about what goes on God says cease you're complaining, come here. Did I ask anybody's advice when I made the jolly old universe? the crocodiles and all these things. Where were you when I did all this? And Job at the end up and yelling out at God ... I made a big Idiot of myself says

that's alright. So the pope you see must by moral imperative, by ordinary moral law he must take every [18.30] possible step that he can think of to make sure of what the transmitted teaching is. But the pope's function is to sustain what Peter and the apostles put into the church at Christ's command and Christ's help, and so Christ's help is supposed now to make sure that the traditions are handed on got them and way of life of the church are never interfered with, handed on with full integrity. Now the new problems that popped up, there are four of them [19.00] made the pope wonder is there any way in which the divine law that's already in existence might not apply in those instances. Now it took a fair while before he could say psychologically now I'm absolutely certain what he knew when he writes and he knows perfectly well he's being assisted by the Holy Spirit. Now in doing that, he set up a commission on doctrine ... and they made an awful boo boo. He had to criticize them, publicly, in the *humanae vitae*. I was given advice that was wrong in principle and led to wrong conclusions. It was very mortifying to have to do it. But it shows in point that the human mind is very fallible in dealing with infallible matters. We're already there, trying to argue the point about it. That alright? [20.00] But then, how do you mean? He's always in communion with the bishops, but he doesn't, the dogma about Peter is that all the authority of the entire college of bishops has, he has. Articles of Faith are contained in the Apostles' Creed.

### *{The Church and Science}*

Where does it say that the Earth is the centre of the universe? Well you can't make articles of faith. Articles of faith are the immense articulation of divine revelation. God never revealed anything about the Earth. Wait a minute, you're starting out on the wrong foot. Articles of faith deal with the body or Revelation as articulated in [21.01] its main joints. Your body is articulated, the articles of the



face, do you know what they are? How many are there? Oh you should because you brought it up. No, wait a minute. No, no, no. there's no point discussing it unless you're absolutely clear on what you're talking about. No wait a minute, you cannot. No, you've made a terrible accusation against the church. You have to restore it first. You have to, you're not allowed to get away with irresponsible language. Popes don't make articles of faith. The articles of faith the immense things like Jesus Christ is the eternal son of God, he was born of the virgin, he died under Pontius Pilate, he was crucified. The fact that he was buried is an article of faith, it is an extremely important part of the divine revelation. Now God doesn't reveal anything about the universe except why he made it [22.00] But he won't reveal a thing about its geographical structure. He doesn't do that. And the church isn't called upon to do it unless something is being said that endangers the revelation. That's all. So that's what you'd say. There's nothing wrong with that, these are geographical things, they have nothing to do with religion. Why don't you read history? Who were the people who opposed Galileo? No the scientists. The scientists all thought he was mad. They thought he was mad. The church, the pope and the Jesuits used to entertain Galileo to dinner; they were thrilled with what he was saying. Why did they change? [23.02] Well why did they change? The pope used to invite Galileo to dinner and so did the Jesuits, because we ran big colleges in Rome then. Yes, but why did they change their opinion of him, why did they change? I just told you they did, but why did they? How do you know they didn't? Every book I've read, every book I've read said they did change because first they were most favourable to him on one condition. What was it? You don't know? No you said you've read history, don't you know what it was? You're out of order if you make accusations and you don't even know. No he wasn't. He was told this, "You can hold any theory you like about [24.00] it

because our divine revelation doesn't deal with the movement of the universe unless something else crops up. You can hold any theory you like but you're not to put it out as absolute truth." ... Because it wasn't proven. And what you're saying can give the impression, it turns out the fathers were wrong in their attitude, the fathers not the pope. It had nothing to do with him, it was too complicated. They said "You can give the impression by the way you're talking playing (parlor loop) with what's in Holy Scripture and we've got a revolt in the north of Europe over this. The whole of Europe is looking to see what we do with Holy Scripture. Luther would be a furious opponent of Galileo. How dare he talk like that, because he was against Holy Scripture. Now Galileo said that Holy Scripture doesn't teach these things, and he was right. But they said, " If you as it were give the impression [25.00] by your absolute authentic statements about it, that can't be proven yet. And they weren't proven two hundred years more. And Galileo made an extraordinary mistake although he was a genius, he made a terrible mistake about the ... > And nobody could prove his thing for another two hundred years. The church said if you want to put that as theory you can go your hardest, but he wouldn't do it. He was so dogmatic and he was so self-opinionated that he used to go round Rome knocking on the door and practically on our door and said you hold it and they said no, and he got so angry. He was his own worst enemy ... and he turned out to be right. The church is concerned all the time with, don't, don't bring any problem into matters of religion that would seem to indicate that what we're saying isn't true. From one point of view, we're all children of our age and we all [26.00] and we all have ideas based on the latest scientific thing. I can't see them. We were all told in scientific class the other day that the universe is twenty billion years old. But that they can back track now back to the first seconds of the universe's existence and to  $10^{(-23)}$  of a second and tell you what

happened. The scientists all say you can do it, but I'm not going to believe it. So who's right? Am I right or are they right? You don't know. Scientists are making extraordinary mistakes, but it might turn out that they're dead right. But I'm not going to hold it. Anyway that's the general picture. And the point is, two of the sacred congregations over-reacted. And the church acknowledges that they were wrong. You see you don't want to make too much out of it. And then you said, the next thing you said was something about the pope's [27.00] opinion was it.

### *{Infallibility of Pope}*

Which of the pope's opinions? Which was it? Yes but, I thought you were going to have a humane vitea (discussion) . Yes but the supposition there is that it has to be. The pope is the supreme teacher of all the bishops, as well as all the faithful. He doesn't have to act in communion in a sense of asking them. He can and he often does. When they, When Pope Pius 10<sup>th</sup> defined the assumption of Mary he could have gone ahead and defined it. But he turned out to query two periods of every bishop in the catholic world, saying, in all Catholics in all parts of the Catholic Church, hold that Mary's assumption into heaven is the revealed truth? Number two, do you hold or do the Catholics in your area hold that it ought to be defined now? .. and ninety nine point something percent said yes. [28.02] The faithful here are all convinced that it is revealed truth, not that it's true, but that its revealed truth. And secondly a little less, 99.9% said it's a good idea to do it. Some ding-a-ling said for God's sake don't define it. You'll make our relationships with the protestants worse still. But, you see, the popes must take care to find out what the church does hold on such a thing before they'll make a final statement. But in theology books they'll tell you that even if a pope failed in his moral duty to do that, and perhaps sinned mortally by

imprudence. If he decides that he's going to determine the fate of the church by an act requiring infallibility, he'll get the infallibility. He'll make a great error of imprudence by not taking enough care about it.[29.02] At the first Vatican council they were trying to say that. The pope came to exercise his infallibility. In the first action, what they wanted to know was. They all knew the Catholic Church was infallible and holy in belief. They all knew the Catholic Church in its bishops was infallible. Finally how much infallibility does the Roman bishop have? Does he share the infallibility with the other bishops? Does he have the major part? Did he have to inquire; did he have to consult all the bishops before he could make an infallible statement? Did the, I think the survey was, did the other bishops have to accept what he said before you would know that his statement was infallible? And the council decided no on every issue. The synod of the church was, the infallibility that Christ willed to equip the Catholic Church with in defining matters of faith and morals, that's [30.00] an infallibility that belongs to the whole college of bishops. Exactly the same infallibility belongs to the Roman bishop, the head of that. He does not have to have made a certain number of inquiries as a necessary condition for the infallibility ... And the third one is, no, these statements by themselves are infallible, they don't depend on whether people believe them or not. But ... the Holy Spirit was behind the operation was all they needed. But the vast majority of the bishops had faith, and had pleasure and delight. But not all of them do, so they hive off and start another religion. So they're the matters. So after that Humane Vite all kinds of attack, every kind of attack you could think of was fought against the pope as if we were talking about a democratic constitution [31.00] in the critical order. The pope didn't listen to the advice and didn't abide by the majority there. Well you'd say the advice I wrong. The pope is there to discern whether opinions are in harmony with the divinely established

religion or not. I know people who always argue the point well the pope's wrong, what's wrong with that? Well you're saying you're the pope now. The pope is not subject to our opinions. Our Ideas are subject to his opinions. And they have to be because human beings are so fallible. And theologians are very fallible in their application of (research). So the church is there to guard them and us against statements. So that's the permanent miracle of the Catholic Church. That through the papal agency, the transmitted reality of the church from apostle's times is absolutely incorrupt and integral. It's retained in its full integrity and there's not a blemish or mark. Now that is ...

[32.00] It doesn't prove the presence of Christ. Our Lord doesn't overdo the help. The pope spends endless time peering on it, praying earnestly to the Holy Spirit. In the end he knows he's going to get the help. When he feels he's got it ... He regrets passing the document on the women gentlemen, the one on the church. And there was some people there who got into the text stating it was ambiguous. They didn't have to be interpreted correctly. If you wanted to you could misinterpret them. And so one man wrote to a friend of his saying you've got the thing through, they were going to vote on it the next day practically. In the end when it was voted, later on, we will say, this is what the document really meant. We'll put our own interpretation on it. [33.00] That letter was taken to the pope. ... (He was betrayed by the pope Percy) that he put into this work. And so the man who saw it said he saw the most extraordinary thing happened. He wept and then he stood up and said you could practically see the change in him. The Holy Spirit came down upon him and solidified him as pope. And he wrote then the famous extra note put into his *luminem gensem*. That anybody in any possible way misunderstand the nature of the college of bishops ... (most extraordinary time) ... Otherwise when they gave him the document on humanism. Pope Paul the sixth made nineteen changes in it. ...

that scrutinised every single syllable in it. That every bishop has a judge of the catholic faith. Judges at baptism or any presentation of the catholic religion [34.00] (to obey and invest what we can do first.) Then it comes down to the Roman bishop, he goes through it, and he sees with the special light he gets ... . There are about four different passages where Our Lord reveals his mind. The major one is when he asks them who he is ... and they say you are the Christ. Peter says you are Christ, the son of the living God. and Our Lord says it is my Father who has enabled you to say that. That means you are infallible. [35.00] Because of the divine assistance of my father. And for that reason you are the rock. So infallibility is basically the divine assistance given to Peter to proclaim who Christ is. Now to do it, you have to have correct powers, keeping the rules. So he says "you are the rock and I'm going to build my church on you as proclaiming the truth about me due to the infallibility of my father. Then I will in the future give you the keys to the kingdom. Then whatever you will have bound or whatever you will have loosed, how to rule how to have peace." So after the last supper, he then said "Satan has got, asked permission to sift all of you, ... , shake you up, out you go. But I have prayed for you that your faith does not fail. So you in your turn, you see me confirm you. You in your turn must take my position [36.02] ... , and after conversion, do you love me more than these?" Now the love is very much associated with hearing his word. The same idea Do you love me, that is have you got my word in your heart? That is the great memory bank. You know how to say it? Do you love me more, and he wouldn't boast, you know, you know, you know. And each time Christ said, "Now you do the feeding and you do the shepherding. You see to it. I've done it three years since I've been with you. I've just sent you fish and bread as the good shepherd feeding sheep. Now you do it." Now he's doing it at the command of Christ. It's revealed to him that due to the infallibility of

the Eternal Father, to see where the dogma of the Church's infallibility comes from apostolic teaching. All that apostolic teaching of what Christ said and did and was recorded very quickly around the hour of Pentecost [37.00] is that it? In any case as they point out. In any case, on the way, you wouldn't need anything any proof of infallibility. The things have to be guarded by infallibility, otherwise, it (won't) survive. If Our Lord just went away and left things as the modernists taught. You say why don't you treat God seriously. What on Earth did he come and say all these things, and preach hellfire to people and just leave it? I mean he wouldn't do that. Newman said I think before he was a catholic, he said, Protestants worship, they worship a book. And they think that'll solve everything. But the anti-God movement in the world is like an avalanche or a tidal wave. Are you going to get a book out and say to the tidal wave, "Please stop coming." It'll just overwhelm you. He said the only possible way would be if there was some voice on Earth. Solidified or supported by God which could stand up and say, "Stop." [38.01] And he said, "Isn't it funny there is. " And there's only one voice to do it; Either the voice of the entire episcopate or the voice of the Roman head of it. And infallibility, remember, is occasionally extraordinary normal thing teaching process that goes on with regard to the infallibly revealed relation, so in actual practice its more valuable to read the encyclical on the assumption than to just read infallibly stated proclamation. Learn the encyclical; get more out of it, an immense amount of illumination about what has been revealed that's what Christ (revealed). Every now and then for one reason or another [39.00] The Holy See will say this particular point either because it's being attacked or because it's blurry, ... or in order to make it stand out more sharply ... we will define it. Now the assumption wasn't attacked, wasn't even blurry .. The holy see decided it would

proclaim Mary's assumption. So it's not defined as true, it's defined as revealed.